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# LETTER

TO THE

698.9.15  
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Rev<sup>d</sup> Dr. *MANGER*,

Prebendary of *Durham* ;

OCCASION'D

By a *SPEECH* by Him spoken,  
in the Name of the *Dean and Chapter*  
of *Durham*, to the *BISHOP* of that  
Diocese, upon his first Arrival in the  
said City; and afterwards published in  
the *Evening-Post* of *August 14, 1722.*

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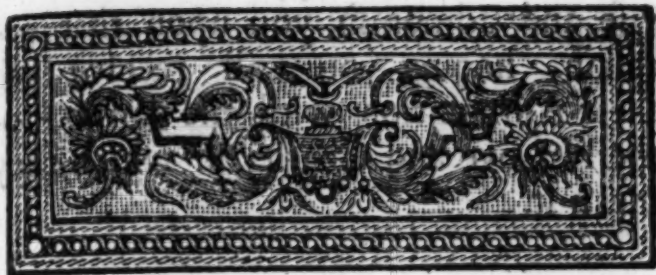
By a *CURATE* of *Berks.*

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L O N D O N:

Printed for J. ROBERTS in *Warwick-Lane.*  
MDCCXXII.





S I R,



T a Meeting of some Clergy,  
 who live in the Neighbour-  
 hood of a Town in *Berks*,  
 which they hold monthly, for  
 the continual Information of one ano-  
 ther in the State of Ecclesiastical Affairs  
 in these Kingdoms, your Speech was  
 taken into Consideration ; and out of  
 the great Affection, Respect and Grati-  
 tude, which they owe to their late  
 worthy Diocesan, the present Bishop of  
*Durham*, for that peculiar Gentleness,  
 Candour, and Generosity, which they  
 felt the happy Influences of, during his  
 Government over them, they could not  
 but observe, and resent the unbecoming  
 Freedom and Forwardness with which  
 you treat his Lordship in the said Speech;  
 and

and therefore have appointed me to advise and admonish you upon that occasion, hoping you will receive such their Admonition with the same Brotherly Love and Charity in which they mean it.

I am then, Sir, in the Name of my Fraternity, to wish you and your Brethren Joy of a new Diocesan, who has deserved as much of his King and Country, by a long Course of Services, for the Support of the civil and religious Liberties of these Nations, and has a Mind as finely formed for the right Exercise of Power and Authority over Christians and Freemen, as perhaps any one of the Age in which we live: But I am to wish too that you were as truly sensible of the Happiness you may enjoy under his Government, as we were filled with Regret and Sorrow at being deprived of it. For the bold and positive Assurances you give his Lordship of the present unexceptionable State of his Clergy and People, as to Principle and Practice, which you say is owing to his Predecessor's *Vigilance*; and the no less Diffidence you shew, lest he should,



should, with too great Care and Attention, enter into the important Business of his Charge, so as to disturb, with Disputes of any kind, the Ease, Indolence, and Orthodoxy, you boast you are now possess'd of, discovers more of Concern and Discontent, than of Satisfaction and Joy, at the Character in which his Lordship arriv'd amongst you.

It is the usual Tenour and Design of an Address to a new Governor, to set forth a just Idea of his Character, and to raise affectionate and respectful Dispositions in the People over whom he is to preside, by representing to them the Felicities they may promise themselves as the natural Result of those Virtues which are most eminent in it; and this would have been construed so modest, prudent, and dutiful a Design in you towards your Diocesan, as might have laid a reasonable Foundation of *perfect Amity and Correspondence with him*, and recommended you and your Brethren to all that Favour and Patronage of a *Spiritual Father, Guardian, and Protector*, which you would desire.

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But to entertain your Governour at your first meeting him with a Detail of your own and your Brethrens Merits and Perfections, to lay before him his Predecessor's Virtue as a Plan for his Direction; and to disperse before his Face Insinuations and Surmises among his People concerning his future Administration, is such a Method of conciliating Favour, as could have afforded you no *Hope* of succeeding with any less *gentle* a Spirit than that which you seem to have presumed my Lord of *Durham's* to be.

This is truly an odd kind of Charge upon you, that you should act so preposterous and contradictory a Part as to bid welcome; and insult in the same Breath; insult one in whom you pretend thus to hope for all the Indulgence of a spiritual Father, Patron, and Protector. But this, Sir, plainly appears to be the View and Tendency of your Speech; and, lest you may take any Pretence to complain of Misconstruction, I beseech you to review and reconsider it in the Order you publish'd it. The Beginning is gilded over indeed with some shew of Deference and Respect, for you enter into his Lordship's

ship's Presence in the Form of Congratulation, and vouchsafe to tell him and his People in a most obliging Air, that *his Majesty, with a GOOD GRACE, and great Justice, bestows this Branch of ancient Regalia upon one, whose Services TO HIMSELF have been so many and eminent, and who by Descent from noble Blood, and an Email of noble Qualities, is so well qualify'd to manage the Rights, and support the Dignity of so high a Station.* Here, even under all this seeming Smoothness and Complaisance, there lurks some Subtilty and Insinuation, as if you would ensnare your Audience into a Notion, that his Majesty's Interest is separate from that of his People's, and that his Lordship's Services to THE KING HIMSELF are not likewise Services to the Religion, Laws, Liberties, and Welfare of his Country, which all Men (who have Clearness of Understanding and Integrity of Heart enough to see the Connection) know are inseparable. Yet had you proceeded in this gracious Strain, and laid on specious Colours enough to cover the Rudeness of the whole Design from ordinary Observation, it would have been overlook'd without the Severity of a Re-

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buke. But the Ceremonial is no sooner over, but you put on a more assuming Tone; and whatever Qualifications you are pleased to compliment his Lordship with for his high Station, you seem to be very loth to trust him with any manner of occasion for using the Power, or managing the Rights, or supporting the Dignity of it. For his Lordship, truly, needs to give himself no Thought or Care about his Diocese, since you can pass your Word (for the Word of a Gentleman is not to be questioned) that all Things are in such good Order and Regularity as to prevent his Pains. You can even be bold to assure his Lordship, that *the steady Vigilance* of his two immediate Predecessors has scarcely left in his See *any Defects to supply, any Tares of Heresy and false Doctrine to root out, any Abuses deserving Episcopal Correction*: For what Errors or Imperfections can his Lordship ever think to visit and correct, now he is come to *preside over a Laity well affected to our excellent Church and his Episcopal Character, over a Clergy precisely Orthodox, and strictly conformable to our Canons, Articles and Rubricks, and over a Chapter who have been such exact*

act Observers of their collegiate Laws and Statutes, as to have lived in constant Friendship and good Understanding with their late Diocesans? You are so kind as to permit his Lordship to make his Administration very easy to himself, if he pleases to sit down satisfied with this your Assurance, that he has nothing else to do but to leave Things in the Posture he finds them, in order to *meet with the same Returns of Affection and Respect from your Body, and from all Ranks of Men, as his Predecessor did before him.* And lest his Lordship should in his Station venture to examine into the Truth of these Assertions, and attempt to supply and reform any *Errors, Defects, or Abuses,* which may possibly have escaped the *Vigilance and Penetration* of his Predecessors, you are even so good as to hint, that he must be very cautious and tender in Enquiries, lest he may find Cause to interrupt *that perfect Amity* and profound Tranquility in which you eat, drank, and slept, with former Diocesans; and so raise Struggles, Discontents, and Clamours, against too busy and active an Execu-



tion of his Charge: For a bare Continuance of the Happiness of the late Reigns is it seems all you would *hope for*, which yet you cannot *Promise* yourselves from his Lordship's Administration, unless a double Portion of that Spirit with which your ever-honoured Patron Lord Crewe was blessed, rests now upon his Lordship, and inspires him with the same *Wisdom* and *Gentleness* with which he govern'd and made all about him happy.

Thus, Sir, it has been the manner of artful Orators to insinuate Instructions to great Men whose Capacities they would suggest to be unequal to their Stations, by laying proper Examples in their View; but how wise and judicious a Choice of a Pattern you have here made for your Diocesan would be an invidious Observation; and therefore I shall not presume to conjecture the Use my Lord of Durham is to make of the Informations and Directions you lay before him in your Panegyrick on Lord Crewe: But I may observe to you, Sir, that an Insensibility of Errors and Defects does  
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not pass with us as an Evidence that you are more infallible and faultless than your Brethren in other Parts of the Kingdom; and I may even venture to assure you, that it is no where allowed an Instance either of your Modesty, or your *boasted Affection to the Episcopal Character*, that you dared so far to invert the Business of your meeting your Diocesan, as to *give him a Charge* with as much Freedom as you ought with Submission to have received one from him.

You might have talk'd of your late Bishop in all the Flights of Orthodoxy, as a *Raiser of Doctrines*, a *Destroyer of Heresies*, a *Reformer of Abuses*; and represented him wise, vigilant, learned, as you pleased, even in an Assembly that knew him, and were perfectly acquainted with the whole Extent of his great Abilities; and all this might in Tenderness and good Nature, which is due to the Dead, have passed as the fond and overweaning Conceits of a grateful Speech-maker in Behalf of his indulgent Benefactor. But for you not only to  
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take the immoderate Liberty with the harmless Character of good Lord *Crew*, of charging him with making a Noise in the World about *Doctrines and Heresies which he never dreamt of*, but also to set him up in this ludicrous Light as a *Standard of a wise and vigilant Administration*; is such vain Insolence towards your present Governour, as well as such plain and gross Mockery of your late Patron, as justly deserves the Reprehension I am appointed by my Fraternity to give you. And this I should now do with the charitable Intent of bringing you to a right Sense of the great Impropriety and Immodesty of this your Conduct, but that such and so remarkable is my Lord of *Durham's* Gentleness of Temper, as to feel more Pain in correcting, than in bearing with the Weaknesses, Indiscretions, and Follies of his Brethren; and therefore it may be displeasing to him for me to be severe upon an Offence which he may have already pitied and pardoned.

But now, Sir, since this is your way of treating your Superiours, it is in  
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vain for your Equals to expect you should carry it with more Humility and Condescension towards them, otherwise I would proceed to examine with how *good a Grace, or great Justice*, you put up your self and Brethren of *Durham* by way of Emulation for Orthodoxy, and challenge, as 'twere, the Precedency to your selves before all the other Clergy of *England*, as if you could plead a greater Exemption from *Defects, Heresies, and Abuses, deserving Episcopal Correction, than any other Diocese in the Kingdom*. For it seems Lord *Crew* is not only a proper Example of *Wisdom, Vigilance, and Learning*, to the Bench of Bishops, but your Chapter, your Clergy, your Laity, are also worthy Objects of Imitation to all other Orders and Degrees of Christians. Yet, Sir, whatever Opinion you may have of your selves, I know no Reason why my Brethren of the Diocese of *Sarum* may not lay claim to as much Purity of Doctrine, Integrity of Life, and Conformity of Discipline and Practice, to the Rules of the Gospel, as their Fellow-Christians of the County-Palatine

time of *Durham* pretend to, though they proclaim not their Privileges and Perfections to the World, but are so humble as to own all the Errors and Defects they are liable to as frail and fallible Men: For *we may venture to assure you*, that we have as just Cause for Acknowledgment to the Care and Abilities of our present worthy Diocesan, and the two truly Christian and Protestant Prelates he succeeds, as you can have to my Lord of *Durham's* immediate Predecessors, *whose steady Vigilance* you so much triumph in.

But when we contend for Orthodoxy with you, we will confess, that we go not so absolutely and implicitly to Canons, Articles and Rubricks (which we regard as humane Compositions) for the Measures of it, as to forget or overlook the Bible, (to which alone we allow any divine Authority) but even would venture to reject and disregard, as false and erroneous, any thing in those which should appear not to square exactly with this. And therefore, Sir, if you mean by your Speech to make *the Laitie's Affection* to, and blind Adoration



tion of the mere Name, Dignity, and Authority of our Order, the only Standard of Orthodoxy to them, and to place the whole Religion of the Clergy in a bare Conformity to *Canons, Articles, and Rubricks*; or insist that all Christians in general (to whom you will allow the Character of Orthodox) are to give up the use of the Scripture; or, which is all one, to give up the use of their Reason and Understanding to judge of it, I have no Commission from the Fraternity (whose Mouth I now am) to dispute the Precedency with you and your Brethren. For we have no Evidence that the Compilers of the *Canons, Articles, and Rubricks*, were authorized by any peculiar Illumination to settle and determine Truth for us and our Posterity, so as to exclude us from the Right, or excuse us from the Obligation of comparing them with the Scriptures, and of regarding them in proportion to their Agreement therewith: And as we take upon us for our part only to teach and remind our Lay-Brethren, but not to answer for their Performance of the divine Will, we al-

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low them the same Right to judge of as well as to read the Scriptures, which we claim for our selves; because every Man (Laity as well as Clergy) *must*, according to *St. Paul*, be *fully persuaded in his own Mind*, and *give an Account of himself to God*.

Nay, we are so impartial as to own we have the same Frailties and Passions with themselves, and even scorn to dissemble the Case, that were we to govern their Consciences for them, and to substitute the Interest and Ambition of our Order for a Church and Worship amongst them, we should soon drive all right Reason and Religion out of the World, and leave them hardly the Apparition of it: We might make them believe the Will of God is best obeyed when it is least understood; take from them the plain Doctrines and Precepts of the Gospel, and give them a Rhapsody of Mysteries contained in a Jargon of unintelligible Phrases, overcast with dark Distinctions, and more unintelligible Explanations, in the room thereof; we might declare Charity towards those, who should attempt to escape out of the Clouds we raise, to  
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be the Cardinal Heresy of Christianity ; preach our own Passions, Hates, and Resentments, for the most orthodox Doctrines ; turn religious Disputes into civil Factions, and overturn the State for the Support of the Church ; nay, and brand those with the most flagrant Heresy and Impiety who see not a plain Protection and Authority in the Sacredness of our Character, for our knocking in the Head whomsoever we please with Impunity. Even Crowns and Sceptres would be frail Defences to the Wearers of them against our Displeasure ; and however we may sometimes pretend *in our Articles* to pronounce them Gods upon Earth, and to authorize them with despotick Sway *to rule all Estates and Degrees of Men*, yet we might, upon Occasion, claim a Right in our Actions to suspend the Force of our Doctrines, and shew that we mean to give Princes the Rule over others, only whilst they themselves will be ruled by us.

These are Powers and Privileges which we here never perceived to be inherent in our Order, with whatever

such powerful Impulses and Authorities you may feel your selves inspired at *Durham*.

If this be not the State of things amongst you, why, dear Sir, with all this Orthodoxy, have you no Loyalty to boast of? How came you to be so very much taken up in *paying Respect and Duty to your spiritual*, as altogether to forget *your civil Superiour*? What! are the Heads and Hearts of your Clergy so full of Obligations to Canons, Articles, and Rubricks, so absolutely devoted to the Care of Rites, Ceremonies, and Revenues of the Church, as quite to exclude all Duties and Regards towards the State? Or has your Laity so entirely disposed of their Love, Affection, and Respect to the Clergy, as to have none at all left for the King and Royal Family? Since you cannot pass your Word, or give any Assurance on this Head, we may presume you will permit his Lordship to execute the civil part of his Charge at his own Discretion: And know, Sir, you cannot dress *the Bishop* in any Pomp of spiritual Pageantry which

which may make his Lordship ever overlook the Duty and Office of *the Magistrate*. Though you should flatter, revere, and deify *the Episcopal Character*, or ever so splendidly play off the Baits and Allurements of holy Pride and Ambition in complimenting it even with the immediate Powers and Privileges of Heaven ; yet be assured, Sir, the present worthy and generous Possessor of your *antient Regalia* will ever scorn so to exalt himself, as to forget he is, in every Sense, a Subject ; and bound in a spiritual, as well as civil Capacity, by Honour, by Duty, by Gratitude, to employ all his Power for the Interest of his Royal Patron who bestowed it, and the Welfare of his Fellow-Subjects for whose Good he holds it ; and that too, as the most true and effectual way of performing the Will of his *Master* in Heaven.

As his Lordship is in his Talents and his Temper perfectly formed for Jurisdiction over Christians, Scholars and Gentlemen, you will find in him as great Virtue, Humanity and Candour as ever his Station was filled with.

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Rigour and Severity was never any part of his Lordship's Character, so that he will be glad to find your Deserts as great as you would have them thought, in regard he is as loth to inflict, as you are to suffer Corrections of any kind; and you at least can want no Evidence of this his peculiar Mildness, since the Arrogance of this Address has escaped his Censure. But beware, Sir, that you misinterpret not his Goodness for Indolence; for however unmoved he may be at private Insults, yet his Spirit and Resolution is ever foremost in asserting the Cause of Religion and Loyalty, and in bearing about upon any Assailants of the publick Welfare and Safety, maugre all the Fury of Faction in which the Overflowings of wild and wanton Zeal can ever involve the World.

In a word, Sir, you may (with as great Confidence as you give his Lordship a Testimony in Behalf of your selves) venture to assure your Clergy and Laity, that they will find in their Diocesan a faithful Steward, a tender Father, and an indulgent Patron with respect to the Church; as this Character

rafter is consistent with that of a generous Patriot and dutiful Subject towards his King and Country.

And as for myself and Brethren; that we may not provoke you to any Quarrel and Dispute with us, be it our only Office to instruct and reform the Sinner, to bring plain Sense and right Reason, as well as common Honesty and christian Morality, into Esteem and Fashion amongst Men; to lead our Brethren to a just Apprehension of their several Duties to God, to their King, and to one another; to convince them that our Church may be truly christian, tho' it should be no Sanctuary for Traytors of any kind; and to persuade them that teasing, worrying, and ruining one another here, is by no means necessary to their Salvation hereafter; and we shall be content with that Regard and Good-will from our Fellow-Christians which may be the natural Result of such *our Works and Labour of Love towards them*. And let who will take all the Glory, Power and Authority, they can attain to by a superiour Zeal for the Forms, Shadows, and Appearances

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rances of Religion, and go on as the  
*most orthodox Preachers* of the Gospel,  
to disturb Families, subvert Kingdoms,  
and controul the World, without the  
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Sept. 29.  
1722.

*Your Humble Servant*

*The Berkshire Curate.*

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